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WEEKLY REVIEW.

—PROFESSOR FALB, a seismologist, predicted more earthquakes between September 13 and 27 on the strength of his theory that the nearness of the moon makes the earth quake. But there were no shocks to confirm his theory.

—ONE of our correspondents this week has something to say about the Pauline principle. He seems to think that Paul's tent-making was something exceptional in the ministry of the Apostle. What are the facts? Paul spent two years at Corinth; there he wrought at his craft, along with Aquila and Priscilla. He spent three years at Ephesus, and in his address to the elders he referred to the fact that his own hands had ministered to his necessities and to those of his colleagues. How long he remained at Thessalonica we are not informed, but in his 1st epistle to the Christians there he says: "Ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God." It was thus evidently a rule with him to support himself by his own labour, wherever practicable. His reasons for doing so are stated in 1 Cor: 9: 15-19 Acts 20: 35, and 1 Thess. 2: 9. He wished to give a distinct expression to the unselfishness of the Gospel, and to give the Christians an example, that they might learn to bear their own burdens and make it evident to men that they had not become Christians from selfish motives. The fact that he once or twice received presents from churches, does not in the least affect this principle. The Pauline principle was simply the principle of enlightened love. He found it more blessed to give than to receive, and sought to give the clearest possible expression to this conviction.

—WE make another extract from Mr. Crossett's letter, sent us from Jerusalem :—

"Bishop Taylor of Africa wrote an article a few years ago upon the theme, 'The armies which conquer the world ride in box-cars.' The point of it was that if soldiers could travel when necessity demanded, in freight and cattle cars, soldiers of Jesus Christ could afford to do the same if any reason for it existed. During the American civil war, citizen soldiers who were doctors, lawyers, merchants, priests, rode in cattle cars, slept on surfaces hard and healthy enough to make them really prefer the luxury of sleeping on the floor instead of in a bed when home on leave."

—SOME one has sent us an extract from the *Poona-Vaibhau* of Aug. 29, to the effect that in the Mogalai if any one has received an appointment, he should sit with his face to his horse's tail when he goes to it, so as to see if any one is coming after him to take up the same appointment; the explanation being that the second man has given a more valuable *nazar* or consideration. The writer then says, No one is surprised at such things in the Mogalai, but now in English territory it begins to be after that fashion. It strikes us that if instead of making general remarks which may or may not have a basis in fact, the writer in the *Poona Vaibhau* will get hold of some one case and substantiate it, good will be done.

—THE French Dominican Monks at Jerusalem have been making excavations on some land outside of the Damascus gate, and have found remains which they are disposed to identify with the basilica of St. Stephen built in the 5th century by the Empress Eudoxia, wife of Arcadius. They have also found sepulchres cut out of the rock containing sarcophagi. The only inscription found was stolen before it could be copied.

—DEPUTATIONS from considerably over a hundred different Christian Societies attended the funeral of Mr. Samuel Morley. The funeral services were conducted by two Congregational ministers and by two Church of England ministers. This was in keeping with the catholicity for which Mr. Morley was distinguished.

—MENTION is made of a harvest festival held in the Cathedral at Peterborough last month, specially as it was made an expression of brotherly love. The Dean of Peterborough invited all the Nonconformists of the city, and had special seats allotted to the ministers of the Nonconformist churches. These heartily responded to the invitation and the Wesleyan minister closed his church and suspended his prayer-meeting and asked his people to attend the Cathedral. Sometime ago these harvest festivals seemed to be a Ritualistic innovation, but they will cease to be of that character if the example set by Dean Perowne is followed. This incident ought not to be exceptional, but it is yet the day of small things.

—WE meet with the following statement:

"In the Poona High school for Native girls, among fifty-eight girls twenty-seven are 12 years of age, seven above thirteen, four above fourteen, three above fifteen, and five sixteen."

If this statement is correct, we were wrong in what we said about the age of the girls, in our issue of the 18th ult. We are happy to make the correction.

—A FEW years ago we drew attention to the good work done in France by the McAll Mission, which had at that time twenty-five meeting-rooms in Paris and the vicinity. The work has gone on rapidly developing since then, and there are no less than a hundred of these Gospel centres where the servants of the Lord in a homely and friendly way make known the way of life to all whom they can persuade to enter. All this has sprung out of a good thought in a good man's mind. How many such valuable seeds are lost through indecision, lack of energy or want of faith.

—THE *Bombay Catholic Examiner* of Saturday last publishes in full, in Latin and in English, "the Apostolic Letter of our Most Holy Lord Leo XIII," establishing the Episcopal Hierarchy in the East Indies. Daniel impresses upon us that the little horn has a mouth speaking great things, very great things, great words. Here is a para. from this Letter :—

"To no man therefore be it permitted to infringe this document of Our erection, constitution, institution, restitution, dismembering, suppression, assignment, addition, attributing, decree, mandate, and will, or with rash daring to act against it. If any one should presume to attempt such things let him know he will draw down on himself the wrath of the Almighty God and of His blessed Apostles Peter and Paul."

The idea of adding the wrath of Peter and Paul to that of the Almighty God! As though men might make light of this, but would never dare to expose themselves to the wrath of Peter and Paul.

—IN the same appears a Pastoral in which "the Holy Father" is represented as saying :—

"Private and public calamities are impending and to whom shall we fly for help and strength, to remain firm in the faith and in obedience to God, but to her of whom it is said, that she forsakes no one who has recourse to her."

Here the Christians of the Papacy are told to flee for help and strength, that they may continue *firm in the faith and in obedience*, to Mary, a Helper utterly unknown to the Apostles and to the Church of Christ founded by them. The Pastoral goes on to speak of marvellous interpositions on behalf of the Church of Rome, in answer to the prayers addressed to the Virgin since the institution of the Feast of the Holy Rosary three years ago. E. g.

"A Power, before which Europe quailed, rose in heretical fury against the Church after a year of the most insidious persecution; it now acknowledges itself vanquished, and is anxious to make peace with the Church."

This is Bismarck, we suppose. The Jews, in the days of Jeremiah, flattered themselves that their prayers to the Queen of heaven were working wonders for them.

—A FRIEND sends us a (selected) piece of poetry entitled A Christian's Prayer. In the course of our weekly reading we often meet with excellent poetry that we would gladly transfer to our columns if we had more room. When our publisher puts the break on the advertisements, we may find room. The piece now sent to us, like many other hymns, sets forth the true wants of the Christian. The first and last verses are of the nature of petition, but the others are after this manner :—

"I want to live on earth a life of faith,
I want to credit all the Bible saith;

I want to imitate my Saviour's life
Avoiding lightness, gloom and sinful strife."

And so on verse after verse. Now many seem to have the idea that they are giving expression to a legitimate, religious experience when they speak of their desire for spiritual attainments. And we have known those whose experience, year after year, never seemed to get beyond this. Well, does not this come under the head of hungering and thirsting after righteousness? And are they not blest who so hunger? They are blest because they are filled. A man who is really hungry will get food or he'll die. And they who truly hunger and thirst after righteousness will get what they crave. To those who have a true faith in Christ all things that belong to life and godliness are given in Christ; and therefore they are bidden to add to their faith, virtue, to virtue knowledge, temperance, patience, godliness, brotherly-kindness and love. It will not do for them to keep saying, "I want virtue, knowledge, temperance and the like;" but rather to praise God that these things are given them in Christ, and keep claiming them, appropriating them by faith. You say, "I want to live on earth a life of faith;" you see the beauty of such a life; so did the one depicted in the latter part of the 7th chapter of Romans; he saw the law to be holy and just and good, and nothing so desirable as to be conformed to it, but he found another law in his members warring against that ideal of his. Do you so want to live a life of faith as to keep looking moment by moment to Him who is the Author and Finisher of our faith? If you give almost all your attention to the objects of sense, your faith will remain the stinted thing it is, no matter though you sing about your wants from time to time. Our wishing must become willing; between desire and purpose there is a great gulf fixed; our religion is vain until it reaches the region of the will. Be strong in the grace that is in Christ Jesus. What the vine is to the branch, Christ is to the believer. Our Lord's command is to ask and to receive,—not to ask without receiving. A poor blind man was crying alond, Give me a penny; an invalid, in a bath-chair, passing by threw him a sovereign; not knowing that the gold coin lay at his feet the poor man kept crying, Give me a penny, till some one made him hold his tongue and then told him about the gold piece at his feet. Thus, thousands and myriads of Christians are crying to God, and making it appear that they are unfruitful because God withholds the means of fruitfulness; but the fact is not so. God commands us to be filled with the Spirit, which means that the fulness of the Spirit is given unto us but not laid hold of by us. We are commanded to put on Christ; to put on the new man; and the word of the Gospel is the word of grace conveying the power which it requires to have exercised.

—At the meeting of the Bombay Missionary Conference last Monday evening, the Rev. E° S. Hume made some encouraging remarks regarding the work of the Am. Mar. Mission in Bombay and Ahmednuggur, dwelling upon the large numbers that attend the Vernacular Sunday-schools, and the readiness of the church-members to take part in open-air meetings, voluntarily. The Rev. Mr. Lateward, S. P. G., gave some account of his work. The Rev. Mr. Macdonald, C. M. S., gave by request, some account of the work carried on at home by the Young Women's Christian Associations. We may mention that the Y. M. C. A. of Bombay is actively sustaining its work and seeking to enlarge the sphere of its operations. We have already referred to the scheme of a Home for Young Women employed in Bombay. A recent circular says:

"The attention of the Committee having been drawn to the pressing difficulty which young women in employment in Bombay experience in procuring respectable shelter (with board) suited to their limited means, the Committee are desirous of establishing an Institute in connection with the Young Women's Christian Association, which would meet this want. Such an Institute would also be readily availed of by young women coming to Bombay in search of employment or for the purposes of studying medicine, etc. A portion of the building would be utilized by the members of the Association for recreation and social intercourse. In due time a Library and Reading Room will be attached, and the building will be in charge of a Matron, who will attend to the home comforts of the inmates, and see that it is conducted in conformity with the Rules and Objects of the Y. W. C. A. It is hoped that ultimately the Institute will be entirely self-supporting, but funds are necessary to establish and start it. Up to date Rs. 1,300 (inclusive of £12 received from the Y. W. C. A., London,) have been collected, and further subscriptions in aid of the Institute will be received by the Treasurer."

—The Rev. Mr. Lloyd of the C. M. S. Fuchau Mission says that the 1,600 converts found by him in 1876 have grown to nearly 6,000, he himself having been privileged to baptize 1,000. The baptism of adult converts last year, in the various missions of the C. M. S., amounted to 2,739, so far as heard from.

—Many of the good people of Bombay and Poona have been watching with interest the report of a case being tried before the Poona Cantonment Magistrate in which a Captain Hughes is charged by Messrs. Setna and Jehangeer Dosabhoy Framjee with having used his whip against their coachman and against themselves, while returning from the races and trying to pass their carriage. We should'nt be surprised if a large portion of the reading public of Bombay were more interested in this report than in the accounts from Bulgaria. Any thing that seems to savour of race animosity excites an extraordinary amount of feeling in Native society, and nothing seems to be less desirable than that Englishmen should forget themselves in these collisions with Native gentlemen. Our remark is of a general character, as the case is not yet terminated. But so far as we can gather from the evidence, a little self-restraint would have saved much unpleasantness and bitterness. *Noblesse oblige.* Another case is being tried at Tanna where a son of the soil gave offence by saying, Tanna is not England. We suggest that he make amends by saying, Tanna *is* England.

—The Rev. Mr. Gilder of the M. E. Church, Kurrachee, writes as follows, Oct. 1:—

"Our church is going through deep waters. Two well-known members passed away the same day and almost the same hour. Sister Carroll, known to many in Poona and Bangalore, and old Dr. Brooks,—both died in great peace, and leaning hard on their Redeemer. I would ask all to remember the bereaved families in prayer. Pray too that their afflictions may be sanctified to us all."

—The *Indian Churchman* has a column regularly devoted to dress. We fear that we have underestimated this subject. The last number treats of articles that we are very imperfectly acquainted with, viz. the Chasuble, which is described as a kind of Over-all; the Dalmatic, peculiar to the people of Dalmatia; the Tunicle. All this seems to be far away from the dress commonly worn now-a-days. After a thousand years or so, the antiquarian or Ritualist will perhaps be talking learnedly about frock-coats, dress-coats, vests and solar topees.

—*Veritas.* You wish to stigmatize the members of a certain church without letting your identity be known. You have something to learn concerning both truth and charity.—*A Reader.* Next week.

—We regret that the Rev. Mr. Douglas, of the Free Church Missionary at Bhundara, C. P, has been obliged by illness to leave with his family for England. He has had a very severe attack of malarious fever.

—Many in this Presidency will see with regret that Mr. J. Elphinston is not to return to India, as he retires from the Civil Service on the 3rd of November. We can ill afford to lose such men from India.

—There has been rioting again this year in connection with the Mahomedan and Hindoo holidays, in Delhi, Etawah and other places. At Etawah the authorities seemed to be at the mercy of the rioters until a body of troops, passing through the station, were happily able to come on the scene with their bayonets. It is astonishing to us that Government do not put a stop to these processions of the rival religionists which are the cause of these ever-recurring outbreaks. Bombay is at this moment like a pandemonium because of the Mohurrum, and bands of shrieking men and boys are rushing at all hours of the night through the streets which by day show us every where naked men and boys painted from head to foot in brimstone colours. And orthodox Mahomedans are as much scandalized by these tomfooleries as other classes are.

—The Emperor of Russia has sent General Kaulbars to Bulgaria as a kind of forerunner. This Agent of the Czar has conducted himself most offensively and it is a question from hour to hour how much of his bullying they will endure. The world awaits with interest the culmination of this experiment, while Bulgaria perhaps hopes that some of the Powers will come to her rescue.

—We learn from the *Western Star*, (Cochin) that the Rev. I. F. Row, Anglo-Indian Evangelization Society, Rev. J. H. Bishop, C. M. S., of Trichoor, Mr. Lakshaman Rao, a Brahman convert to Christianity and a band of Chr. lay-workers arrived at Cochin Sept. 27th, and were conducting special services among the English and Native Christians, the latter being addressed through the medium of an interpreter. The services were well-attended and much interest appears to have been awakened.

To rejoice in another's prosperity is to give content to your own lot; to mitigate another's grief is to alienate or dispel your own.—*Edwards.*

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NOTICES OF BOOKS AND REPORTS.

Our Country: its Possible Future and its Present Crisis. By Rev. Josiah Strong. With an Introduction by Prof. Austin Phelps, D.D., New York, 1885. This is a book of thrilling interest, though it deals largely in statistics. Not to Americans only do its statements appeal. The perils that menace America are incidental to our modern civilization and threaten the world at large. Some may think the picture of the possible future of America overdrawn, but *minus* the operation of the perils mentioned, we do not think it is so. America may be described as a virgin world given to mankind that they may try over again and under happier conditions the experiment of recreating society; a magnificent *tabula rasa* where they may give expression to their aspirations and show what there is good in them, unimpelled by the iron law of heredity. The great West is considered by the author of this book as destined to control the Continent, at least the United States. The area, agricultural resources, mineral wealth, manufacturing facilities of the country give promise of not only sustaining but enriching a population of a thousand millions. The perils considered are Immigration; Romanism; Mormonism; Intemperance; Socialism; Wealth; the City. It is in the statement of these perils that the Inadequacy and Specionsness of our modern Civilization come strongly into view.

Almost all Americans look upon their country as the child of destiny. They are fully persuaded that the only proper Government is Government by the people, and that universal suffrage will secure the very highest results; and they cherish the belief that Providence has reserved the best wine for the end and means to give the world an exhibition of the liberty, prosperity, happiness and power that wait upon a genuine republic, where the peasant may become President. And it must be acknowledged that there is something in the marvellous and unexampled development of the country that tends to confirm them in these convictions. But on the other hand, as this book well shows, there is much that is well fitted to rebuke this complacency, and create a suspicion that "there is something rotten in the State of Denmark." Universal suffrage is good if you have universal wisdom. Liberty is good where it does not merge into license for the wicked and designing; the minimum of restraint is good where you have the maximum of principle. The Bible speaks of a perfect law of liberty, which is realized when the law of God, the only perfect law, is written in every man's heart, so that his will is to do and to suffer the will of the All-wise. A Government is admirable where wicked men find themselves most effectually baffled in their endeavours to obtain power. Tried by these tests, the constitution and administration of Government in the United States lose something of their lustre. For it is now made evident that some of the worst agencies that ever had sway in this world, are obtaining a prodigious sway in America. But we must reserve for our next issue some of the extracts we propose to make from this book.

The Indian Baptist. October. Contents: The Month; the Christian Priesthood; Subjects in S. S. Teaching; Canadian Baptist Mission; Baptisms at Patna; the Teachings of Kabir; Notices, News, &c.

Kutumbmitra. October. Contents: The Enemy; Satan on Sunday; A Mother Reproved; A Strange Visitor; Correspondence; the Madhava Bag Sabha; Book Notices; Facts and Opinions; Instructive Pieces; the Poona Shastri Deputation; Varieties.

The Indian Musical Times. October. (Mussoorie.) Contents: Part-Song, "Good Night," Marcar; Trio, "Praise of Spring," Reinecke; Voluntary, Mozart; with ten pages of Letter-press, treating of a variety of musical topics. It is a pleasure to see the beautiful typography of this Magazine. It is a credit to the Mafasalite Printing Works.

The Indian Purity Trumpet. October. Contents: A Lady's Letter. Gospel Purity Campaign. The Social Evil in Calcutta. Shall we inform the Public? Continental Items. The Sea of Mud and Cocoanuts. Our Baby-Home. The National Vigilance Association. Wholeness.

We are favoured with the following: *The Bombay Educational Record*, October; India Revisited, Samuel Smith, M. P. (Reprinted from *Contemporary Review*); Future Probation and Foreign Missions, by A. C. Thompson, Boston; Principles of Morality, D. A. Eisdale, a Reprint, Bombay; *The Missionary Review*, Sept. Oct.; *The Voice of India*, Sept.

INTERNATIONAL BIBLE STUDY.

October 10, 1886——*John* 18: 28-40.

See last Guardian.

October 17.——,,——*John* 19: 1-16.

THE people having refused to accept of Jesus as the one to be released unto them at this Passover, choosing Barabbas instead, Pilate gave orders that Jesus should be scourged. How few have learned the art of submitting to a blow, to a look, a word, a menace even, feeling that Justice is outraged in our person by such treatment; but the one whose imitators we profess to be consented to receive on his sacred person stroke after stroke of a scourge contrived to torture and to lacerate. It was a custom with the Romans to scourge those whom they intended to put judicially to death. Jesus has looked forward to this and spoken of it to his disciples. In the 22nd Psalm, which is a prophecy of the sufferings of the Messiah, the latter is represented as much reduced and emaciated: "I may tell all my bones; they look and stare upon me." In this attenuated and weakened state, the cruel blows of the scourge must have made havoc of his poor flesh. He that was the Lamb without blemish and without spot, holy, harmless, undefiled and separate from sinners, whose presence in the world was always a benediction, who passed through no village without restoring the sick, cleansing the lepers and giving sight to the blind, received in return this compensation from humanity. It was done by order of the Roman Governor, but at the instance of the people of Jerusalem led on by their chief religious guides. The question is, how is man affected towards God; God becomes man that men may have the opportunity to show how they are affected towards him; the answer comes spelled out to us by the successive strokes of this formidable scourge. Let the answer cut deeper in our heart, than the strokes did in his flesh.

The soldiers into whose hands he was surrendered, were amused when they learned that he had claimed to be King of the Jews. It was not every day that they had in their hands an aspirant to the throne, and they wanted to make the most of the opportunity. So they plaited a crown of thorns and put it on his head and they put on him a purple robe, and said, Hail, King of the Jews. The King must have a crown; he must have a royal robe; and he must have subjects to bow the knee and address him by his title. Thus they mocked him. As though it were supremely ridiculous that this person of all persons should fancy himself entitled to the honours of a King. Let us remember how the best of us is affected by mockery, by making it appear that we aspire to a dignity as far removed as possible from our true deserts. Thousands and tens of thousands have been hindered by ridicule from obeying their convictions and following Christ, and it was fitting that our Leader and Commander should face this form of opposition. But Jesus passed through this ordeal like a lamb led to the slaughter.

"They smote him with their hands." These soldiers heard that Jesus of Nazareth had been regarded by many as a prophet; and they ridiculed him on this score also. Blindfolding him, one would strike him and then another, and he was to give a specimen of his prophetic or supernatural insight by saying who had struck him.

The hours were wearing away; it was getting to be near nine o'clock. Pilate made another effort to induce the Jews to give up the prosecution of Jesus, assuring the people that he found no fault in him. And he brought him forth, arrayed as he was, in the purple robe and with a crown of thorns, exclaiming, Behold the man, *ecce homo!* But they cried out the more, Crucify him, crucify him! Their souls were not in the least satiated by the insults, mockeries and injuries inflicted on him. The world is not large enough that he and they may dwell together in it. He must be extruded from the world, and that too by the meanest of all doors, an opprobrious public execution.

The Jews now let it out that it was because he had claimed to be the Son of God that they were so eager to have him punished. Pilate was troubled by this, and returning to the judgment-hall, subjected Jesus to further interrogation, reminding him that it depended on Pilate's word whether he should be crucified or not. Jesus then broke the silence he had imposed on himself, saying, Thou couldest have no power at all against me, except it were given thee from above; he that delivered me unto thee hath the greater sin. Christ saw his Father's hand in all the events that occurred. Human malignity, envy, bigotry, might be concerned in them, but he knew that without the permission of God nothing could happen, and thus seeing his soul was kept in perfect peace. He estimated the

sin of Judas as greater than that of Pilate, by the greater knowledge the former had of Christ.

The more he communed with him, the more he felt that this was a trumped-up charge, and the more he shrank from giving him into the hands of the Jews. But the Jews carried the day by reminding him that it would fare ill with him when the Emperor came to know that he had befriended such a character as this.

"And it was the preparation of the passover and about the sixth hour." The three oldest MSS. omit the word "and" before *about*. The meaning perhaps is that it was about the sixth hour before the passover feast, viz. about 9 o'clock a. m. supposing that the generality of the Jews ate the Passover meal just at the time when Christ the Passover Lamb died on the cross. In 18: 28 we see that the Jews who took Jesus to Pilate had not yet eaten the passover. Jesus and his disciples must have eaten it by anticipation.

Up to the last moment Pilate endeavours to induce the Jews to desist from their pursuit of Jesus; but in vain. "We have no king but Caesar," they exclaim with a wonderful loyalty to the Roman ruler. So Jesus is led away to be crucified.

The Bombay Guardian.

SATURDAY, OCTOBER 9, 1886.

NATIVE CHRISTIANS AND MISSIONARIES.

Mr. Sumant Vishnu, whose account of his visit to the North of India we have had the pleasure of publishing, takes naturally a very deep interest in the Native Christians of India, and draws our attention to the fact that in some parts of India missionaries have taken great pains to qualify the Native Christians for important positions. But again he has to report of the Native Christians of Calcutta that many of them are disaffected towards the missionaries, which he attributes to the want of sympathy on the part of the latter. It seems strange that there should be any want of sympathy between a missionary, who has left his country and his kin to give himself to the cause of Christ in India, and the converts whom he and his colleagues have led to Christ. To many this will seem an insoluble mystery. One would think that the interests of the convert would be the interests of the missionary. For our own part we fail to see how they can be separated. Supposing the missionaries true servants of Christ, and the converts truly converted, the highest welfare of the latter is the honour and advantage of the former. They are his fruit; shall a tree disparage its own fruit? They are God's seal upon his ministry. Suppose we should take the part of the missionaries and write disparagingly of the converts; we should be wounding the missionaries where they are most vital. Suppose we should take the part of the disaffected converts and blame the missionaries; what would this be but affixing a stigma on the Native Church? Our words then must be of peace and of good will.

It strikes us that a difference may arise between a missionary and his converts as to the real interests of the latter. In Calcutta many of the educated Native Christians have considerable intercourse with other educated Natives, and we can easily understand that as a result of this intercourse the Christians might come to think that it was of highest importance that they should secure positions of influence so as to undermine and overthrow the social opprobrium that has rested upon the Native Christians, more or less, in this Brahminical land. A measure of worldliness will seem to them perhaps a duty, in order that they may cause the Church of Christ planted in this land to be honourable in the public estimation. Now if they look upon the missionary as a steward of the Church of Christ in England or America, having monies to be used for their benefit, it is easy to see—poor human nature being what it is, in Europe or Asia,—how they may regard him as responsible to furnish them with the means of attaining these coveted positions of trust in secular life. The missionary expects to meet with gratitude because of what he does for them, and instead he finds himself thrust into the position of a debtor trying to shirk his obligations. He may have a different conception of the objects to which the mission-funds may be applied; he may be profoundly convinced of the impolicy of fostering a dependent spirit in the converts; he may believe in his soul that such a course would enfeeble and degrade the Native Church; that it would be directly opposed to the spirit of the Gospel; or he may believe that a greater amount of good would be done by vernacular and village schools. It is quite possible that a man may have these ideas and yet have a genuine love for the converts and be prepared to make any personal sacrifices that he may benefit them. Yet the Native Christians to whom we have referred, will fail to see the evidences of this love, because they have adopted another conception of the obligation of missionaries.

Thus we see that the money raised by Christians of the West is having some results very different from those contemplated by them. There is hardly any missionary who has been long in the country, with Native converts, helpers and Mission agents, who has not at times felt that the burden of combating the desire for higher pay and larger prerogatives and scholastic advantages, was greater than he could bear. A little reflection will show that the transition from heathenism to the light of Christianity may well have a stimulating effect upon the minds and appetencies of the converts; and that, from excellent motives, they will desire to obtain the opportunity of rising in the world; in this, the adversary will see his opportunity and endeavour to embitter their minds towards the missionaries as failing to furnish them with the means of bettering their position.

We were reading lately a Missionary report in which mention was made, in connection with a High School, of a hostel for Christian pupils where the sons of Native Christians were boarded and lodged. The cost for a year was about Rs. 1,100 mostly collected from friends of the Principal; the amount contributed by the boys or their parents was Rs. 130, a little over one-tenth. Yet we were told that some of the boys in this hostel were loudly complaining of the entertainment there received as not good enough for them. Perhaps this is an illustration of a remark we met with the other day, that Civilization develops men's tastes faster than it does the means of gratifying them. But it also shows that between help and self-help the latter is the more blessed.

The Baptist Mission to the Karens is among the most successful of modern Missions. From the very outset the converts were taught to rely upon their own efforts for the support of their own institutions. They were not allowed the most distant glimpse of a mission-mine, and the stimulating influence of the Gospel made them gladly endure hardness, build their own churches and schools, support their own pastors and evangelists and achieve for themselves a most honourable position. One of these evangelists, San Quala, without any mission stipend, was the means of converting *thousands* of his fellow-countrymen, nay, thousands in a single year; and Ko Thah Byu was about equally successful as a preacher. These are indeed magnificent results.

We have sought to treat this subject with reference to the question of missionary responsibility, whether the Native Christian is authorized to pile up pecuniary responsibility upon the missionary. It is very certain that the apostles assumed no such responsibility; and it would have been better perhaps if modern Missions had been organized more in accordance with the Pauline standard.

THE HINDU'S DIFFICULTY.

The *Deccan Times* of Sept. 11 notices a meeting at Bolarum at which Mr. Moodookrishniah Naidoo, a Christian missionary, gave a Lecture on the Claims of Christianity, in English, which appears to have been well received. A Hindu gentleman then asked and received permission to state some of the difficulties which occurred to every Hindu on the subject of Christianity, the chief difficulty in his own estimation being,—How it was possible for perfect Justice to accept another's sacrifice in lieu of the sinner's punishment. Instead of replying the Lecturer asked the objector to accept a pamphlet in which the matter was discussed. Having mentioned this objection we feel disposed to say a few words about the difficulty raised. Supposing that perfect Justice is on the throne, three ways of dealing with the sinner may be considered. First, on the principle of a strict administration of law. This requires that the transgressor should remain forever under the wrath of God. This means that all mankind shall so abide. For all men have set up their own will against God, sought their own pleasure in life, broken—in heart or in life—the commandments of God. The law knows nothing of forgiveness or of redemption. If sinners choose to be dealt with on this basis, there is nothing in Christianity to hinder them. They may be pitied but they can't be helped. There remains then the way of sacrifice. This may be sacrifice rendered by the sinner for his own sin. He has sinned indeed and forfeited the favour of God; but let him perform some extraordinary works of penance or privation or voluntary pain, and thus regain

the favour of God. Here we have a very wide departure from strict Justice. No trace of anything like this appears in human legislation. A man who takes the life of another is not let off from the gallows by making a gash in his own arm. God has made us that we should serve him with all our powers, all our days and moments, though we lived a lakh of years. How can a man do more than serve God with all his heart, mind and strength? It is impossible, in the nature of the case. Again, the sinner's faculties are all defiled by sin. But the command of God positively rejects the service rendered with defiled and injured powers. It thus becomes evident that a sinner can never recover the favour of God by his own efforts. There remains then the third alternative. The sinner must be saved by the sacrifice of another. But we have already seen that no sinner can render an acceptable sacrifice. It is then evident that an acceptable sacrifice can only be rendered by one who is sinless and who is not under law. We want a perfect human being, one who did no sin, neither was guile found in his mouth; and one who is also divine and so not under obligations to the law. Such a Saviour we have in Christ Jesus. He was holy, harmless, undefiled and separate from sinners, and was also God manifest in the flesh. He tasted death for every man. His divine nature gave infinite dignity to his sufferings and death, so that it became meet for divine justice to receive and forgive all sinners who believed on him and placed all their hope of eternal life upon him.

Thus we see that if strict Justice is on the throne, there is but one door of hope opened for sinners, whether Christians or non-Christians, viz. through the blood of the everlasting covenant, the Lamb of God that taketh away the sin of the world. "I, if I be lifted up, will draw all men unto me." But no man is drawn against his will. If any man prefer to continue under the law of his own deserts, he is free to do so. But that means the abiding wrath of God.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

NORTH INDIA CONFERENCE BOUNDARIES.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Your correspondent "C," who wrote on this subject in the *Guardian* of the 25th ult., has evidently never been in North India, and has evidently forgotten that our Conference boundaries are described in the Discipline. He says:—

"As Cawnpore is the only charge now belonging to the North India Conference, situated in the North-West Provinces, it seems natural that the North India brethren should desire to add Allahabad, Agra and Roorkee," etc.

The Discipline says (p. 307) "The North India Conference shall include the Province of Oudh and the Districts of Rohilcund, Cawnpore, Kumaon and Garhwal in the North-West Provinces." This statement is certainly not helpful to "C.'s" argument.

The North India Conference has 30 Conference appointments and 47 outstations in Rohilcund: 5 Conference appointments and 7 outstations in Kumaon and Garhwal. Besides, we have a Theological Seminary, Boys' Orphanage, Girls' Orphanage, and more than 100 schools in Rohilcund. Cawnpore is hardly the "only charge."

As a matter of fact we are carrying on work at one point at least inside the boundaries of the South India Conference: the places is just across the Ganges from one of our largest circuits; the work has spread across the river. Other like instances will happen; and while question is up it is certainly wise to canvass the field and do the best thing.

B. H. BADLEY.

CONFERENCE BOUNDARIES.

DEAR BRO.,—I notice that the question of Conference Boundaries is being discussed in your journal, and as the geography and position of the North India Conference do not seem to be understood, permit me to state a few facts. If "C" and others will consult some map they will find that all the territory now within the North India Conference is in the "North-West Provinces." We ask that the remainder of this Government division may be given to us. We would then have this one Government division and no more.

Formerly when the "Taylor Mission" was formed, connected with the North India Conference, Allahabad and Agra did not belong to the Mission, but were a part of the Lucknow district of the Conference. See India Conference Minutes 1875. Why these stations were taken from us and given to the South India Conference we never knew, but it was unwisely done and without our knowledge or consent and contrary to our wishes.

The boundary now is unwise and unnatural. One P. E. now goes the entire length of a Conference, and through that Conference to get *round* his district. Such a division is unwise if we are one Church and are working for one end in India.

But the reason that has now led to our request for a charge of boundary is found in the fact that this territory of the N. W. P. forms one province in which the religions, customs, languages, &c. &c., are similar. The people are one. As in the Punjab or Bengal, the people, having customs and a language of their own, naturally form a distinct people and hence have a distinct province and a Governor of their own. So also in their province the people are one and the Government is one. Our work lies along the east banks of the Ganges and native churches are growing up along this river. We have found our greatest success in following out family lines. One family is converted, and we get both branches of the family at work for their relatives. By following these lines we have been many times and in various places led across the river to take care of new converts, so that we already have fine schools, some eight or ten centres of work, and over one hundred native converts on the west side of the river, and hence within the bounds of the South India Conference. These must very greatly multiply within the next few years. The people in this valley of the Ganges are one and the same people. Their castes are similar, they intermarry, speak the same languages, have the same Government, and to divide the province is not a natural division. Should a missionary or native preacher from the east side of the river be removed to the west side he would be quite at home among his own people; but should a preacher from Bengal or the Punjab be removed to either side of the river he would have to commence his work of learning a language &c. anew before he could do efficient work. Hence with the North India Conference the point is not to secure three stations of the South India Conference but to secure a natural boundary for our work, so that we may be free to follow out the natural leadings of caste, families, &c., within our own boundaries.

The case is different with Mussoorie as it is a European station and the work there will always be more especially English. Then, the school there, we believe, was designed for special work in connection with the South India Conference and hence we supposed that it might be difficult to change the relation of Mussoorie. It however seems to me that the Methodist English schools in this province show very clearly the unwise policy of having two administrations in one province. While the administration was one, after general consultation, two schools for Europeans were established for the province one in the plains and one in the hills. When another Conference was formed, dividing the administration, two more schools were opened. If the Mussoorie school is the one needed, then the one at Naini-Tal is not needed. All I point out is that there are too many such schools for the few English people of the North-Western Provinces and if this teritory had not been divided efforts would have been concentrated more.

One question more will naturally be asked if the North India Conference is to have the North-West. Will the English work at Allahabad, Agra, &c., be well cared for? We believe it will. We believe that our Cawnpore English Church is as prosperous as either of its neighbours at Agra or Allahabad. But will the self-supporting plan be kept up? It certainly will. Cawnpore fully pays one American missionary and two good native preachers, beside other aid. Does Allahabad do more?

Some of our South India Conference brethren have a wrong idea of our aims at self-support. In looking over our list I find that nearly twenty native circuits entirely, or almost entirely, support one native pastor. Our native brethren are not opposed to the self-support plan but work for it, as a rule, sincerely.

E. W. PARKER.

N. W. P., Sept. 30th, 1886.

P. S.—Another consideration, which shows that the North-West Provinces should be all in one Conference, is the fact that the Medical College for this province is at Agra. We send from our schools girls to that College, and we are obliged to provide a home and care for them. So now we have a missionary in Agra, and have arranged for one there for next year in charge of our young women in the Medical College. Of course this Missionary will do other work, naturally. Thus both conferences will have a man in Agra. This all could be better managed if the province were kept together, in one Conference.

SIR,—Will you allow me a little space to point out what seems to me a misuse of terms which has done a good deal to muddle thought among us during the last fourteen years? I refer to the terms "Pauline principle" as applied to the system by which the missionaries of the M. E. Church on this side of India are supported.

This system, as I heard it expounded by the Rev. W. Taylor himself, was essentially this, that the missionaries were to have *no salaries*. They were to live with such of the brethren as might be moved to take them in and, as Mr. Taylor humourously expressed it, if they required postage stamps, or a pair of boots, they might get a little pocket-money to purchase these things. In practice this system has long since been modified. The missionaries do receive a salary in money, but what is deemed the most important element of Mr. Taylor's system is still preserved by the refusal of help from the home church, and this principle is stamped with the name Pauline.

Now what was the Apostle Paul's principle in this matter? He and those about him attached so little importance to such questions that we know almost nothing about how he was supported in general; but special circumstances caused him to lay down a rule when he was at Corinth and he has told us very pre-

cisely what this rule was. It was that *he would receive nothing from the Corinthian Church.* He supported himself partly with his own hands but was also much indebted to those interested in his work ("Foreign Mission Committees," we might call them) in other places; so much so that he uses the strong expression "I robbed other churches, taking wages from them" when he alludes to the help he thus received. This is the only Pauline principle of which we have any glimpse in the New Testament, and is it necessary to point out that it is exactly the reverse of the system introduced by Mr Taylor? I say nothing of the merits of that system which is in accordance with the practice of the other apostles and is commended by Paul in 1 Corinthians ch. 9., though he utterly repudiated it for himself in Greece at any rate. My object in writing this is simply to point out that every time the words "Pauline principle" are used in this connection they are misused.

Yours in Christ,
MATTHEW.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p.m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p. m. Prayer-meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3-30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

MOTHERS' AND SISTERS' MEETING.

Are held every Thursday, at 5 p. m., at the Foundlings Home, Chinchpoogly, on tram road, opposite the Persian Consulate.

DORA M. GLADWIN

FORT M. E. CHURCH BUILDING FUND.

A. H. D. PRICE, Esq., having been appointed Treasurer of the Fort M. E. Church Building Fund, in place of H. A. Geyer, Esq., resigned, donations may be sent to him, or the undersigned, at No. 4, Apollo St., Fort, and will receive prompt acknowledgment.

C. R. THOBURN.

Previously acknowledged.....Rs. 100
"A. C."..... „ 25

THE CHILDREN'S SCRIPTURE UNION.

THE Monthly Meeting, in connection with the above Union, will take place on Saturday, the 16th, at "The Lodge," Girgaum, at 5 o'clock.

All children and young people are earnestly invited to be present.

E. M. CRITTALL,
Honorary Secretary.

A SOCIAL Tea and Song Service will be held in the Grant Road M. E. Church on Tuesday evening, the 12th inst., at 8 o'clock. The singing will be under the management of Mr. M. T. Carroll. Collection will be taken. Admission free.

REV. GEO. BOWEN will preach in the Grant Road M. E. Church to-morrow, Sunday Morning, at 11 o'clock on the Inspiration of the Bible.

Epitome of News.

SATURDAY, OCTOBER 2.

—*Deccan Times:* Forty life prisoners, who were very old and infirm, were released yesterday from the Chunchulgooda Central Jail. Most of them had passed over 20 years in jail with good conduct, and were as it were without hope and lost to the world. Their feelings can better be imagined than described when they were declared free and were allowed an opportunity of spending the remaining portion of their lives amongst their families. Each of these prisoners was given Rs. 2 by Government as road expenses, and Rs. 4 by some friends of the Superintendent. They ought to be very grateful to Moulavi Mahomed Siddick Khan Bahadur with whom the idea of releasing these men originated. This example will no doubt serve as an incentive to good behaviour to the other life convicts who have been a constant source of trouble to the jail authorities.

—Mention is made in the same of a gunpowder explosion at Khaderabad between the hours of one and two o'clock in the afternoon of the 22nd instant. The accident happened in the house of Kurreem Khan Khadin, a well-known pyrotechnist; his two-storied house was blown into the air, and the *debris* falling on the adjoining houses damaged their roofs considerably. Kurreem Khan, his wife, his son and a servant were killed and five or six others wounded.

—Yet another subversive proclamation of Dhuleep Singh, this time in the advertisement columns of the *Daily Telegraph* of August 28th. It runs as follows:—"I, the undersigned, Maharajah Dhuleep Singh, having resigned all the property possessed by me in England for the benefit of her Highness the Maharanee Dhuleep Singh and my children, hereby declare that I am no longer responsible for their debts, or for articles ordered by them in my name." Two thoughts may, the *Civil and Military Gazette* thinks, be suggested by this to its Sikh friends. One that, however Dhuleep Singh may allege that the Government have treated him, of his behaviour to his wife and his desertion of his children, there can be no two opinions; and the other, that, if the Maharajah Dhuleep Singh is so anxious to go through these little legal formalities, to evade responsibility in the County Courts of England, he cannot, as he pretends, be taking a very final farewell of that country. A man, who henceforth intends to brave the perils of Central Asian campaigning, would not, our contemporary thinks, be so very careful to protect himself against little local law-suits in Norfolk, to evade payment for his wife's shawls, or his children's sweetmeats.

—*Bombay Gazette:* The *Madras Mail's* correspondent in the Godavery district reports disastrous floods there, also a terrible fight which occurred between a large number of villagers, some of whom were about to cut the bund, which would free their villages of water, but at the expense of others, who attacked them. Nearly a hundred people were killed.

MONDAY, OCTOBER 4.

—The *Rast Goftar* says that Lieutenant Salmon, who recently had some dispute with Mr. H. A. Wadia, barrister-at-law, in the court at Halar Prant, has been ordered by Government to be transferred from the Political Agent's department at Kattywar to the Staff Corps to which he originally belonged

—*Times of India:* We understand that Mr. Byramjee Jeejeebhoy, C. S. I., has offered a sum of Rs. 40,000 as an endowment to the Deaf and Dumb Institute in Bombay on certain very reasonable terms, which, it is hoped, will be accepted by Government. Mr. Byramjee is known to have the greatest sympathy for the deaf and dumb, on account of his late grandfather, Mr. Merwanjee Bhikajee, having been a deaf mute.

—A Rangoon paper advises purchasers of kerosine oil in the bazaar to narrowly examine any tins they may buy, as a new dodge for swindling the unwary has been discovered. A small hole is drilled in the bottom of the tin, and the oil, in quantities varying from a quart to a gallon, allowed to run out. The hole is then carefully soldered up, and the tin sold as a full one. Of course, the capsules are intact, and on the strength of this, the oil is bought. The trick described above is said to be well known and extensively practised in the Bombay bazaars.

TUESDAY, OCTOBER 5.

—*Times of India:* There seems to have been a very ugly row at Etawah between the Hindoo and Mahomedan communities, though as with most Indian disturbances, the first accounts of it were considerably over-coloured. The Mahomedans were apparently under the idea that Mr. Hoey, the magistrate, was unduly favouring the Hindoos. He was threatened, if not attacked. The police were ordered to fire, but would not cap their guns. The mounted police refused to charge the mob. In the middle of the rumpus the station-master, Mr. Jones, stopped a troop train that happened to be passing through with troops *en route* to Upper Burmah, and they went at once to the assistance of the magistrate and police superintendent. It is not easy to follow what happened, but eventually the troop succeeded in clearing the streets. The earliest accounts say that the more fanatical spirits literally threw themselves on to the bayonets of the troops and that twelve of them died on the ground. This is, however, quite unsupported, though two or three deaths may have occurred from the wounds inflicted. Disturbances at the time of the Dussera and Mohurrum festivals occur almost annually in the North-West Provinces, and either side, in hopes of damaging the other, exaggerate all the details.

—A Resolution in the Home Department is published regarding the appointment of a Commission of Inquiry into the system under which natives are admitted to the Civil Services of the Government of India. The Viceroy directs the formation of a Commission of about fifteen members for the inquiry into this subject. Sir Charles Aitchison is appointed president.

—There was an Exhibition of fruits and vegetables yesterday at the rooms occupied by the Natural History Society. There were 175 exhibits.

—*Bombay Gazette;* Poona 4: The Duke and Duchess of Connaught this morning attended the opening of a Silk and Lace Exhibition in the native city with Lord and Lady Reay and the Commander-in-Chief. The Exhibition is intended to foster the revival of these important industries, and includes exhibits

from all the famous manufacturing centres, including Benares, Umritsar, Dacca, Madras, Surat and Morshedabad.

—We are favoured with a copy of the October issue of the *Indian Railway Travellers' Guide* published at the *Bombay Gazette* office. Price, 8 annas.

—*Overland Mail*; Sept. 17: At a church at Radna, in Hungary, a panic arose, owing to the cry of "Fire!" during Mass on Sept. 12. The large congregation made an immediate rush to the doors, which became blocked, and numbers of people fell. Fifteen women were crushed or trampled to death, and upwards of a hundred other persons were more or less injured.

A telegram from Mgr. Puginier, Bishop of Tonquin, dated Hong Kong, Sept. 9, is published, announcing that during August 700 Christians were massacred in the province of Than-Hoa, and thirty villages burnt. Nine thousand more Christians were perishing from hunger.

A company is forming to supply the democracy at large with a full meal for 3½*d*. It is by no means a charitable enterprise, but is to pay dividends. There is to be a first course of soup or fish (and plenty of it), reckoned at ½*d*.; a quarter of a pound of cooked meat, at 1½*d*.; two vegetables, 1*d*; and one half-pennyworth of bread to make the imposing total. The meat is to be New Zealand or American.

The Rev. W. S. Heathcote, curate of Holy Trinity, Richmond, has seceded from the Church of England and joined the Salvation Army. Mr. Heathcote had been intrusted since last Christmas with the branch of the Church Army established in Richmond by his vicar, the Rev. Evan H. Hopkins.

Wednesday, October 6.

—*Times of India*; Poona, 5: The Duke of Connaught opened the new market to-day, erected by the Municipality, in the city. The building will, when finally completed, entail an outlay of two and a half lakhs.

—Same; Indore: Mr. Ramchandar Vithal *alias* Ramjee, vakeel of Indore, has been appointed Secretary to the Gwalior State Council of Regency and represents the Government of India.

—Rahim Baksh, the murderer of Mr. Evans at Sibi, on the 25th August, was tried by Sir O. St. John on the 25th September and sentenced to death. He pleaded not guilty, though he was seen by several witnesses to stab Mr. Evans, and was seized on the spot with the knife in his hand.

—The *Political Correspondence* has received a letter from St. Petersburg descriptive of the actual state of the construction of the Transcaspian Railway, by which it appears that after the opening of the portion of the line from Merv and after the completion of the bridge over the Murghab, the laying of the line to Chardjui, 230 kilometres from Merv, will be energetically pushed forward. It is hoped that this section will be completed by October next. From Chardjui the river Amu Darya will be crossed by means of pontoons, the line being continued in the direction of Bokhara and Samarcand.

—Dr. Cuyler on "Living near to God:" In common with hundreds of others, I have been visiting the garden of a Mr. C—— in this city, to see a century plant which is now in bloom. Within a few weeks it has shot up from a moderate-sized shrub to a stalk thirty feet high; it has sent forth two dozen branches, on the ends of which are several hundreds of minute yellow flowers. That aloe plant has been in Mr. C——'s garden for many a long year, but it never attracted my attention before. In a few days the brief blossoms will have dropped off, and then for another century it will sink again into insignificance. But the neighbouring geraniums and rose bushes, which flower out every season, are worth an army of periodical monsters which can be admired only once in a lifetime. There are too many church members who are like that aloe; their every-day appearance is very unattractive, and it is only on very rare and extraordinary occasions that they show any blossoms of godliness. This world will not be converted by century plant Christians, any sooner than the skies will be steadily lighted by comets.

The great demand of the times is for men and women who *live* near to God. The demand is not for fitful, spasmodic efforts, but for the steady power of Christ-like Christians, who keep the Commandments, and who draw the sinning and the suffering towards Christ, because they dwell so close to Christ themselves. Unto such He reveals Himself as He does not unto the world. The *lifting* power of the Church increases directly in the ratio of its connection with the Source of all light and love and strength and holiness.

—The remarkable fact is mentioned by the *Converted Catholic* that there is not a reading-room connected with a Y. M. C. A. in America that is not attended by a large number of Roman Catholics. The Secretary in New York says one hundred and fifty regularly frequent the rooms in that city; half of the young men who attend the Bowery branch can be safely set down as Romanists.

—Dr. Bernhard Weiss has in the press a critical introduction to the New Testament, which will be published this autumn, and will, no doubt, like the Life of Christ and other works, be translated into English in Clark's foreign theological library. He strongly and ably defends the Johannean origin of the fourth Gospel in opposition to the recent attacks. Dr. Weiss has at present most influence in filling the vacant theological chairs of the Prussian universities.

—*Christian: The Church Times* states that the Bishop of Carlisle has recently been holding an inquiry with regard to a rector in his diocese, who is said to leave the care of his parish of some 7,000 people to one curate. The rector urged that the curate had never failed to visit anyone who sent for him, and that it was no part of the curate's duty to hold Bible classes. What the result of the inquiry may be we cannot anticipate, but our contemporary says that the case will go far to convert those who dislike the Pluralities' Act Amendment Act.—We referred to the *Clergy List*, and found that the rector's family have the gift of four livings in Cumberland, including the one in question, of the value of £966, £371, £403, and £87 respectively. All but the last are held by persons bearing the family name, while in the next county, Westmoreland, a living, not in the gift of the family, is held by another of the same name.

Thursday, October 7.

—*Times of India*: It is earnestly to be hoped that some notice will be taken of the statement made by the Bhamo correspondent of the *Pioneer*, that the sickness so alarmingly prevalent among the native troops in Burmah is largely owing to their not being supplied with what are really the necessaries of life in the climate they have been struggling against during the rains. When so many lakhs of rupees have been spent on this Burmese business, it seems almost ludicrous to read of sepoys having *dhal* issued to them that they could not eat and not being given the tea, sugar and rum ration that would have kept off much of the fever they have been suffering from.

—The Str. *Rohilla*, with English Mails, left Aden for Bombay, Wednesday, 10 a. m.

A private of the Oxfordshire Light Infantry committed suicide to-day by shooting himself. The deceased was suffering from sunstroke.

—No further disturbances have, the *Pioneer* says, occurred at Etawah. The Ram Lila procession is being carried on by the Hindoos without let or hindrance from the Mahomedans. Of the 150 prisoners lodged in jail on Thursday evening, some have been discharged for want of evidence, and others released on finding substantial security; but the majority are still in safe custody awaiting their trial for rioting.

—The Mussoorie paper says:—"A case of attempt at suicide occurred the other day at Landour. A soldier of the depôt, who, it appears, left his wife in England without the means of subsistence, on learning that he had been tracked resolved to put an end to his existence. He placed the loaded rifle near his heart, but that organ having lost courage at the moment, the unfortunate man failed to carry out his purpose. The bullet found its way out through the fleshy part of the body with little damage, and there are every hopes of the man's recovery. A court-martial now awaits him."

—The *Indian Churchman* says, very sensibly: It is a great pity that our Roman Catholic fellow subjects cannot sufficiently clear their minds from party prejudice as to be able to look upon Irish matters from a moral and Christian point of view. The weekly comments of our local Roman contemporaries would lead one to imagine that the Irish were simply oppressed sufferers and that such things as murder and rapine were unknown amongst them. In fact they are held up to our pity as if no such things as morality existed, and the vile and murderous means they have not scrupled to use, in the hope of obtaining their ends were perfectly legitimate. But we are fully convinced that the mass of Irish people are not so lost to all sense of right as the state of affairs in Ireland would lead most persons to suppose. They have been deceived and deluded by unprincipled demagogues, and that the Roman Catholic authorities have not had the courage and honesty to denounce these men, as they should have done, is very much to their discredit.

—Same: If we may judge by the division on Mr. Parnell's Bill, the revelations made as to the amount Irishmen are willing to give for tenant right, at the very time they declare themselves unable to pay even the judicial rents, have had a wholesome effect. They have served to open the eyes of many to the true state of the case, *viz.*, that the troubles of which Ireland is the victim, are due more to the unprincipled machinations of the few, than to the real disaffection of the mass of the people. There is nothing that you can make a man more easily believe than that he has a grievance And that the mass of Irishmen now honestly believe that they are being brutally oppressed by the Saxon is no doubt true. But the fact is that there never was a time when England was so ready and even anxious to redress every grievance which can be substantiated. But the right feeling of every Englishman, not blinded by party prejudice, rises in stern condemnation of murder and dynamite, and of those who use such means to further their own ends.

Friday, October 8.

—The appointment of Mr. Justice Raymond West to succeed the Hon. J. B. Peile as Vice-Chancellor of the Bombay University is gazetted.

—Mr. J. Elphinston retires from the Bombay Civil Service on the 3rd November. Mr. Elphinston is a servant of thirty-one years' standing, having joined in 1855 with Mr. A. T. Crawford and the Hon. M. Melvill.

—An up-country paper publishes some particulars of a serious riot at Delhi. It appears that between seven and nine o'clock on Monday, certain mischievous Mahomedans started a small independent procession against orders about the time of the Hindu Ram Lila procession. The processions came into collision, and a disturbance at once followed. The Mahomedans were all armed with clubs in anticipation of a fight; none of the Hindus had any weapons. The police were quite unable

to quell the riot, so the troops were called out by Mr. Smyth, the Deputy Commissioner. Order was restored before 10 p. m. Mr. Smyth was present throughout, but the mob would not listen to him; his coachman was pulled off his seat and roughly used. Mr. Hatchell, Assistant Superintendent of Police, was severely cut on the head; and Mr. Davis, Assistant Superintendent, and Inspector Hyde were also badly hurt One Hindu lad was killed and several persons were wounded The ringleaders are in custody. All was quiet on Tuesday morning, but a renewal of the rioting was anticipated.

—The Governor of Formosa has, it is stated, contracted with a German firm for the construction of a telegraph line on the island. A short time back the same official contracted with a British firm for the laying of a cable between the mainland of China and the island, the cost of which is estimated at $210,000. Both lines, it is said, will be completed before the end of the year.

—*Times of India:* EXCHANGE. The market opened firm but there has been so little doing that rates have been barely maintained and the tone at the close is easier. For next year's delivery Transfers could have been obtained at 1s. 5d., but enquiry of all kinds is very slack. Ready Credits are reported to have been negotiated at 1s. 5.11-32d, but the rate was hardly general. The Bank of Bombay made no change in its rates this afternoon.

—*N. Y. Evangelist*; The Rev. James C. Beecher of Cos Cob, Conn., brother of the Rev. Henry Ward Beecher, committed suicide at the Water Cure in Elmira by shooting himself through the head with a small rifle, Aug. 25th. He had been suffering under mental troubles for a number of years. He was about fifty-nine years old, and was the youngest son of Dr. Lyman Beecher.

—Deaths last week, 368.

—Fall of rain, 99¾ inches.

—*Bombay Gazette*: An inquest was held yesterday at Khetwady, by the coroner, touching the death of a European child, aged 15 months, named Albert Victor Osborne, the son of Charles Osborne, an engine-driver in the service of the G. I. P. Railway Company, residing at Egutpoora. On Tuesday afternoon, at about 4 o'clock, a tinpot, containing boiling water, accidentally got capsized on the deceased. The child was brought down to Bombay by the parents on Wednesday night and died from the effect of the scalds at 3 o'clock yesterday morning. The verdict was that the death of the deceased was caused by scalds which he had received by his having accidentally upset a pot of hot water on himself.

—*Concord* [a Calcutta paper] thus greets the Doorga-Pooja holidays: "The season brings glad tidings specially to the Hindu devotee. All his earthly burden is taken away, his cares and anxieties relieved, his pain and sorrow put an end to, and his sins washed away. Thus, free from the fetters of this world, he welcomes his Goddess home, and worships Her, and makes Her the best, the choicest offerings of his heart. May the Mother of mothers shower blessings on all Her true worshippers and grant them peace, happiness and prosperity!"

Selections.

WHAT IS THE BAPTISM OF FIRE?

THAT such a baptism has a place in the ministry of our Lord is evident from the words of John the Baptist as recorded by the evangelists Matthew and Luke: "He shall baptize you with the Holy Ghost AND WITH FIRE." But what is the nature of this baptism "with fire," and to whom does it apply? Some brethren have taken exception to the line of thought followed in an article on this subject in our April issue. They hold that the phrase "and with fire" does not refer to any influence proceeding from or accompanying the baptism with the Holy Ghost, in fact has no connection with it, but describes another baptism altogether different in character and results, which is reserved for the ungodly, and which it is unscriptural to apply in any sense to believers. This interpretation we cannot accept, because it forces a distinction into the words they do not bear, and which, in our opinion, eliminates their real significance.

The words, taken as they stand, intimate plainly enough that our Lord will baptize with fire, but they do not particularize any class on whom it will take effect. Why then should we interpolate distinctions and restrictions where none exist? Is the simple meaning of the sentence not this? Our Lord dispenses a sacrament of fire, and all who come into vital contact with Him must partake of it—and as, sooner or later, all must come into contact with Him, we conclude that a baptism of fire in one form or another awaits every soul. The nature of the ordeal as represented by the word "fire" will be the same in each case, but the results will be vastly different, constituting it perhaps the greatest blessing, or the most awful doom that a human spirit can experience. But those diverse results will depend entirely upon the character and condition of those on whom the fiery element falls.

This view is in strict harmony with the teaching of other parts of Scripture. The fire, we are assured, shall "try every man's work, of what sort it is" and while the genuine metal will emerge from this trial with increased purity and enhanced value, the worthless and combustible materials will be turned to ashes. But our persons must be tested as well as our works, and Malachi predicts that the light and heat of the great day of the Lord shall rest upon the righteous as healing rays from the Sun of Righteousness, but shall fall upon the proud and all that do wickedly with the fierceness of a furnace that shall "burn them up," and "leave them neither root nor branch." This principle receives further proof and illustration in connection with two well-known and striking incidents in Old Testament history. When the Tabernacle was dedicated, fire came forth from God and consumed the burnt offering on the brazen altar in sight of all the people, in token of His acceptance of themselves and their offering; but very soon after, that same fire flashed forth in judgment upon Nadab and Abihu, and slew them at the door of the sanctuary as they sought to minister before God with strange fire in their censers. Elijah's challenge to the people on Carmel was "The God that answereth by fire, let Him be God," and we know how that "the fire of the Lord fell and consumed the burnt sacrifice," &c., and the people cried out "The Lord He is God." But God answered Elijah by fire in quite another form, and for a very different purpose. When Ahaziah sent successive companies of soldiers to bring the prophet into his presence, twice over in answer to the call of Elijah fire from heaven fell and consumed them.

And do we not trace something closely akin to this in the diverse manifestations of the Spirit in the ministry of Peter. His words—burning as with the fire of the Holy Ghost—brought conviction and salvation to thousands of his hearers on the day of Pentecost, but fell like resistless strokes of judgment on the guilty consciences of Annanias and Sapphira. From these and kindred Scripture references and allusions we gather abundant testimony in support of our position. "Our God is a consuming fire," not "out of Christ," as some who wish to improve upon the teaching of Scripture frequently add, but always, and everywhere; and all who seek His presence must come within the radius of the "devouring fire." That fire will wither up and consume all that pertains to the flesh, but cannot injure that which being "born of God," shares His own nature. Jesus, as the brightness of the Father's glory, deals with men in a similar manner. He does indeed baptize with fire. That baptism may be received by His people now, when it shall prove a refining fire to purge away "their dross and tin," or shrinking from its scorching touch on some tender part they may put it from them as too severe. But while they may postpone the trial by fire, they cannot avoid it, and ultimately the searching flame must sift them through and through, and burn up all the sordid and carnal elements that lurk within their heart. We do not hesitate therefore to repeat and re-affirm the concluding statement in our former article. "The baptism of fire must be received somehow. We may have it now, when it shall wither up the flesh, and set the spirit 'burning and shining' for God; or we can postone it till we stand at the judgment seat of Christ, where it may turn our lifelong work to a handful of ashes, and give us the experience of being saved, 'yet so as by fire.'"

But manifestly there lies beyond this a further and awful manifestation of Divine judgment in the case of those who, having gone through their term of probation here, and resisted all the gracious influences and operations of the Holy Ghost, will pass out into eternity, to find that the fire that once would have proved as the kindly glow of a Divine love, shall then burn with the fury of an unquenchable flame, before which they shall be consumed like chaff.—(*The Reaper.*)

REV. PETER LEYS.

(*From the Christian.*)

THE painful facts of this ordeal may be briefly told. His son, John Kirkwood Leys, was a barrister in London, who did not succeed in business. He ran into debt, and was unable to provide for his two boys. Mr. Leys came to the rescue. He took the children to his house six years ago; fed, clothed, and educated them. His motive in so doing was twofold; he wished to shelter those who were practically homeless, and he thought that his son would be stirred up thereby to greater activity and to a realisation of his parental responsibilities. The understanding was that while the grandfather gave them free board and lodging, the son should do his best to pay for their clothing and education. But even that was not done by him. The boys were happy in their new home. They grew up bright, cheerful, and intelligent. They eagerly drank in the truths they heard from the lips of the old minister, and of late have showed signs of having undergone a saving change. Their father's circumstances got worse instead of better; he sank deeper in the pit of pecuniary embarassment. Four years ago he became a Roman Catholic. His perversion was a heavy blow to his relatives. At first he did not interfere with the training of his children, though he knew quite well that the principles of Protestantism were taught them. When he visited them, he joined in the family worship, and even accompanied them to church. All at once he woke up to anxiety about the boys. He demanded that they should be surrendered to him to be educated at a Jesuit college. Mr. Leys refused to listen to this demand. It was opposed to his own convictions and to the desires of the children, whose fear of a Papist seminary was great enough to fill them with distress by day and dreams of terror by night. He sent them beyond their father's reach, and declined to tell where they were. He was cited before the Court of Session, and ordered either to give back the children, or to reveal where he had placed them. He did neither. The law could not recognise the

delicacy of his position, or honour the conscientious scruples which regulated his action. It asserted the supreme right of a father to the custody of his children, and decided to enforce that right. Mr. Leys was threatened with imprisonment if he did not yield, but he stood firm. The situation was very trying. He was an old man and in feeble health. To be shut up in a prison cell might prove fatal to him, but he decided to be true to conscience, let the consequences be what they might. He defended his decision in a speech of marked ability and high-toned eloquence. It was reproduced in *full* in our issue of August 12. He took his stand on principle. He recounted the circumstances of the case, and then modestly, but firmly, declared his unalterable resolution to do what he thought right. So he went to prison, a martyr for conscience sake. The fires of the stake have been quenched, and the ignominy of the scaffold has been removed, but the pain and loneliness of the cell are yet the portion of those who dare to put principle above expediency, and "obey God rather than men."

Mr. Leys' bearing before the Court of Session commanded general respect and admiration. His illness had made him nervous and excitable, and his friends were afraid that the strain of defending himself at a public tribunal would be too much for him, but his calmness surprised them. Divine strength upheld him. He experienced the truth that God delivers his servants, not *from* but *in* the fiery furnace.

His imprisonment attracted wide attention. Newspaper articles were written about it; it was the theme of conversation at most Scotch fire-sides; and various Presbyteries passed resolutions, and sent letters of sympathy. Mr. Leys made plain what was the real motive of the persecution he was subjected to at the hands of his son and his cruel advisers; it was that the children might be got hold of for the purpose of making them Roman Catholics. Their father never proposed that they should reside with him, but at a Papist seminary. When proof was laid before the court to show that he was unable to maintain and educate them, a letter was read by the counsel for the prosecution, in which Father Clark, a Jesuit of good position in London, guaranteed to educate and maintain them at a Jesuit institution near Sheffield. It was to save his beloved grand-children from this worse than living death that Mr. Leys faced the pain of a public trial, and entered the darkness of a prison cell.

Mr. Leys has come out of his severe ordeal with honour. He has crowned a life of witness-bearing with a supreme testimony. He has taught our age the lesson of fidelity to conscience, and by so doing has helped to make other lives better and stronger. He has done his part, but the end for which he suffered will not be secured till the safety of the children is put beyond doubt. He may be again imprisoned if the movers in this strange episode care to resort to such a measure. It is not too much, surely, to demand for him and his helpless grandchildren the protection of all true-hearted Christians. We do not hesitate to express the belief that if he is subjected to further persecution at the hands of the Jesuits and no strenuous resistance is made against such persecution, an indelible blot will sully the fair fame of our Protestantism.

WHAT I SAW AT BAD BOLL.

TO THE EDITOR OF "*Word and Work.*"

SIR,—Having just spent ten months in a place which a recent writer has designated as one of the most interesting in Europe, a few details of the work there may be interesting to some of your readers. I refer to Bad Boll, in Württemberg, where Pastor Christoph Blumhardt is carrying on a work commenced by his father in 1852 in that place, with all the energy, all the self-sacrifice, all the warm and largehearted love for his fellow-men, and all the blessed results and striking answers to prayer which so strongly characterized his father's work in the same place.

For the history of Bad Boll, and of the late Pastor Blumhardt, and the *raison d'être* of his remarkable faith-healing work there, I must refer your readers to *Pastor Blumhardt, and his Life and Work in Bad Boll*, by Rev. W. Guest, which is a brief summary of the German biography of the late Pastor Blumhardt, by Pastor Zundel, which is now being fully translated into English, in hopes of making more known in England of this interesting place, which I am convinced would be more largely visited by English if it were better known.

Bad Boll differs in its main features from other so-called "Heils-Anstalten," or "Faith-healing establishments." There is no public laying on of hands or anointing with oil, the pastor only seeing people privately in his study, where he prays with them, and gives them any advice or instruction they may require; and, indeed, no body of Christians could be found anywhere, displaying a spirit freer from cant or false piety than in Bad Boll. No one who has been there can doubt that God has made Blumhardt a remarkable instrument or channel through which He allows His Divine power to work in an extraordinary degree; nor is this difficult for any one to understand who has read the account of the father's work in Mottlingen, of his terrible spiritual conflict in prayer against the powers of darkness, which ended, owing to Blumhardt's lion courage and persistent faith, in the complete victory of Christ on his behalf over Satan, and was followed by a remarkable outpouring of the Holy Spirit in his parish at Mottlingen, the effects of which went with him to Bad Boll, and have remained with the son in carrying on the work to this day. There is an indescribable something about the moral atmosphere there which makes one feel far removed from the world and its cares; a calmness, smoothness, and purity in the daily life, which suggests the near presence of God.

Bad Boll, which is some forty kilometres from Stuttgart, and is reached by diligence or carriage from the small town of Goppingen, on the line between Stuttgart and Ulm, is a fine building, originally built by the King of Württemberg as a summer residence, and is situated in the most beautiful part of the country, at the foot of the Swabian Alps, at the Hohenstaufen end of the range. In addition to the large establishment, there are over one hundred and twenty rooms for guests who come in large numbers all the year round, from all parts of Europe, several merely to enjoy the pastor's ministry, and the magnificent country, others to seek relief in the well-known efficacy of his prayer, from spiritual, mental, or physical disorders, and nothing can exceed the love and self-abnegation which all guests experience at the hands of Pastor Blumhardt, his large family, and the family of Brodersens, who held him in the temporal management of the establishment.

The place is visited by guests of all classes, from the highest nobility down to the Swabian peasants, and it is interesting to see the harmony in which these people live together and mix in each other's society regardless of all social differences. The simple daily routine is as follows:—At 7-45 a. m. all the children and most of the guests assemble in the school-room, for what is called, *Kinder-Segen* (blessing the children). After singing a verse and a short prayer, the pastor blesses the children and any who choose to come up individually and by name, putting his hand on the head with the words: "*Der Heiland segne dich, lieber* A—" (The Saviour bless thee, dear A—). Then follows breakfast, immediately after which the pastor gives the morning *Andacht*, or meditation on the text for the day, and only those who have heard these *Andachten* know what treats they are. The other meals are: dinner 12-30, café, 3-30, and supper 7-15, after which there is an evening *Andacht*, and then follows the most interesting part of the day, when the pastor remains amongst the guests generally until bedtime, and the most interesting discussions and conversations take place, as numbers of clever man, and theological students from the neighbouring university of Tubingen come to Bad Boll. The greater part of the day is spent by the pastor in seeing people privately in his study; besides the guests, numbers of peasants are constantly pouring in from all parts of Württemberg to consult him on different matters.

There is one sphere in particular in which those who are interested and desire information would do well to visit Bad Boll. I refer to all that is comprised in what is called the night side of nature.

Blumhardt has a marvellous insight into the workings of the unseen world, partly owing to his father's experiences in that domain, and partly to the clear way in which he recognises all that Scripture teaches us of the existence and power of disembodied spirits. Sorcery too, which is largely practised among the peasants in South Germany, and in many other places too, is a subject on which he can give much valuable information.

Space forbids me to enlarge upon the wonderful cures which take place in Bad Boll; suffice it to say that while, of course, all do not realize the wished for result, several do, and few leave without what is better than physical cure—blessing to their souls.

W. M. BROOKE.

MODERN HINTS AND WARNINGS.

1. Beware of borrowed experiences.
2. Beware of straining your own experience.
3. Beware of being determined to have the latest spiritual novelty, remembering there is a spiritual truth in the words: "They that will be rich (regardless of how), fall into a snare."
4. Beware of religious catchwords and conventional phraseology, and monotonously harping upon one string.
5. Beware of half-truths.
6. Beware of stereotype methods of dealing with spiritual persons and things. Be elastic to the law of the Spirit.
7. Beware of being infallible.
8. Beware of dressing your experience in words too big for it. Beware of being more than you are. Be what you are.
9. Beware of competitive consecration.
10. Beware of antagonistic theology.—(*Rev. C. A. Fox.*)

Miscellany.

—Evolutionists tell that the apes were originally fond of climbing the trees, but after a while they lost their prehensile power and thereafter could not climb with any facility, and hence they surrendered monkeydom and set up in business as men. Failures as apes, successes as men. According to evolutionists man is a bankrupt monkey. I pity the person who, in every nerve, and muscle, and bone, and mental faculty, and spiritual experience does not realize that he is higher in origin—has had a grander origin than the beasts that perish. It is not that we are stronger than they, for the lion with one blow of his paw could lay us in the dust. It is not that we have better eyesight, for an eagle can descry a mole a half mile away. It is not that we are quicker of foot, for the roebuck is gone from before our eyes like a flash. But notwithstanding all that, there is something

within us that tells us that we are of celestial pedigree, not of mollusk, not of rhizopods, not of primal germ, but of the living and omnipotent God. I tell you plainly if your father was a muskrat, and your mother an opossum, and your great aunt a kangaroo, and the toads and snapping turtles were your illustrious predecessors, my father was God.—*Talmage.*

—The Rev. Dr. Cuyler in *N. Y. Evangelist*: The word "minister," be it remembered, does not signify a *preacher*; it signifies a *servant*, and it is the office of a minister to supply all the legitimate wants of the flock over whom he is installed. Only a portion of these wants can be supplied from the pulpit. Granting that the pulpit is the chief seat of power and spiritual influence, yet even these may be immensely augmented by thorough pastoral visitation. (1) A minister who does not know his people by sight, works at sad disadvantage. Everybody likes to be recognized. "I left Dr B——'s church," said a gentleman to me, "because he never knew me when I met him." (2) Pastoral visitations enable a minister to discover his people's personal peculiarities and thus enlarges his knowledge of what is next in importance to the Bible-human nature. If he be a sagacious teacher, he will use this knowledge in the preparation of practical discourses. (3) The pastor not only discovers individual characteristics, but also the deepest spiritual necessities of his flock. If he mingles with them freely, he will soon find that they do not want cold intellectual treatises or frequent discussions about all the phases of advanced thought," "higher criticism," or scientific skeptism. Some of them may light upon quite enough of these topics elsewhere. They want simple, strong, warm-blooded, practical discourses on the points of everyday duties—how to serve God, how to combat sin, how to conduct their business righteously, how to train their families, how to bear trials, how to be useful, how to grow in character and Christliness, and how to prepare for heaven. When you talk with your people at their firesides, you will seldom hear them praise what you fondly consider your "great sermons;" they are a thousandfold more likely to thank you for the simple, direct, loving words which come right home to their own conditions, and touched the right spot. Such close contacts help a minister amazingly; the chief merit of good gunnery is to hit the mark Napoleon used to ride over his battle-fields after his victories; he discovered where his shots had struck. (4) Pastoral visitation enables a minister to discover the wounded hearts, and to bind up the bruised spirits. A loving talk, well seasoned with the fourteenth chapter of John, and the thirty-fourth Psalm, may do good like a medicine. (5) It enables the pastor to become acquainted with the children, who are, in one sense, the most important portion of his charge. If he loses his hold on them, his church is fatally crippled; if they lose their early years without a strong trend towards Christ, their whole future is imperilled. (6) House to house intercourse wisely conducted, gives a pastor a great grip on the hearts of his congregation. He can do them but little good if they do not love him. To every young minister I would venture the suggestion that next to your hold on God is your hold on your people; as long as you can maintain that personal hold on their respect and their affections, they will stand any amount of close, pungent preaching, but if they do not love you, they will not stand anything. It often requires a mere whiff of wind to blow a minister out of his pulpit, if he is not rooted in the respect and the affections of his flock. (7) When you visit your hearers in their homes or drop in to have a word with them at their places of business, you may catch the opportunity to follow up the sermon, to converse with the unconverted, and to guide awakened souls to the Saviour. Individual work tells the most; men are saved or lost "one by one."

—From a Fourth of July address by Lieut. Greely, on "The Arctic Regions:" There were many bright phases of life; there were many experiences which made me think better of mankind that I did spend ten months with a band of starving men; that I did see those men perish day by day of starvation; that I did see them meet their death, as a rule, like men, and did see those men, at that time, have that spirit and courage and loyalty which sprang from a sense of duty, and which must underlie all great undertakings that are successful. I would like to allude to the spirit and courage of a man who came to us from Germany—one of the hundreds of thousands who have come for many years from Germany to this country to avoid the iron arm of tyranny in the military service, which is such a drain upon that country. Yet this man, by a mockery of fate, or possibly by the force of circumstances and fate, drifted into the American Army; because he felt that, by going into the army and remaining there, it would give him a certain competency. He was an industrious and sober and steady man, and that would enable him to buy himself a home and become in fact what he was in heart, an American citizen. It was the man Ellison, a man who during one of the trial trips had the misfortune to freeze both his hands and feet solid. He was brought in only at the risk of the men who went out, and he lived with us all through that winter, receiving a double ration from us; and when the relief came to us on that summer day this man was living with us, the strongest and best of us, except his hands and feet were gone. He had received a double ration from us while we did have food, no man ever saying that this man should not have what he received. If any man had ever dared to think so, the sentiment of the party was so strong aganist him, he never dared to give it utterance.

I am sure this action on the part of these men—some uneducated, all of them rough men, all of them men trained in the army—answers one of those questions which some of those who sneer at Christianity so often ask, "Is there any good in mankind, and what is life worth, and will a man do anything for his fellowman except from selfish motives?" I am sure we answer that question. I regret to say that out of the twenty-five men there was no man in the party who was a professor of Christianity. I am sorry it was so. There were many of us who had strong feelings and convictions on the subject of religion, but we never had come out and said we would stand by Christianity; and there was only that spirit in us which comes from association with the best of mankind and with the refining and cultivating influences of Christianity itself.

This man lived with us, at first begging that we would let him die, begging that we would let him alone to perish. As the months rolled by, he taught us lessons of endurance and of charity and fidelity time and time again when the days were very blue and very cold. There were some days we suffered more than other days, never knowing what it was to be warm, always having this terrible gnawing at you vitals. Whenever the day was particularly depressing, this man would say to us: "Why should you be discouraged? I would give everything in the world that I have if I only had my hands and feet. If I am not discouraged, if I expect to live through, I am sure you ought to." This man had beyond that a remarkable amount of sympathy and feeling for his kind.

An incident occurred at the time of my rescue which has never been in print, and which I have not mentioned but once or twice: When the rescuing squadron came, Chief Engineer Melville, who served with De Long in the Lena Delta, came; and on a scrap of paper which we picked up around some of the articles left by the shipwrecked crew, we obtained the information that De Long was dead. We thought the entire party had perished, and we spoke of it many a time. Melville came to the tent with us, and we were in such a condition that the rescuing party were unwilling to move us, for fear we should die before we got on shipboard. Melville told the story of De Long and the Lena Delta, and of the suffering they had gone through; and this man, listening, lying there without hands or feet, cold for ten months, looked up at Melville and said to him: "How you poor fellows must have suffered!"

Besides that, there is another thing that I would like to speak of, because I think it is a good thing for the young and is a good lesson for the men of the future. Many people have asked me how it was that we managed to live through that winter, how we ever kept up heart, why we did not fail, why we did not eat up what little we had and die? And they have asked if I ever expected that the relief squadron was coming, if I felt certain that one would come? And I said "Yes; if the United States sent out two vessels in 1883, she will send three vessels in 1884." And that is just what she did. It was that feeling that we had a country behind us; that we had done our duty by our country and we felt our country would do its duty by us. While a man has a right to feel that his country should do its duty by him, it is first his business to do his duty for his country. In that event he has a right to feel that at a proper time he can depend upon it that his own country will do its duty by him.—(*Independent.*)

TELEGRAPHIC NEWS.

Vienna, September 30th: M. Tisza, in his speech to the Hungarian Parliament, added that the policy of Austria was to foster autonomous nations in the Balkans. Austria, he said, adheres strictly to the terms of the Treaty of Berlin, and her alliance with Germany remains intact.

Sophia, 30th: The Bulgarian Regency have abolished the state of siege lately proclaimed. —Frequent parleyings are taking place with General Kaulbars with the object of inducing him to modify the demands of the Russian Government.

St. Petersburgh, 30th: The *Official Messenger* publishes an article giving the details of the great military preparations that are being made by Turkey, and dwells on the fact that Turkish troops are massing at Adrianople.

London, 30th: The Chartered Bank of India, Australia and China pays a dividend at the rate of 7 per cent. per annum.—The British Revenue for the past quarter amounts to £17,500,000, showing an increase of £50,000.

October 1st: Nubar Pacha, who was summoned to London by the British Government, has suddenly started for Egypt.

Sofia, 1st: In consequence of a despatch from M. de Giers, stating that the Emperor of Russia will adhere to the Bulgarian Constitution, the Regents are disposed to make concessions in favour of Russia.

London, 2nd: The Committee appointed to inquire into the Socialist riots, which were attended with wanton destruction of property in Trafalgar Square, Pall Mall, Piccadilly, Oxford Street and Regent Street, and during which the police had been inadequate to deal with the rioters, have sent in their report.—It recommends improved telegraphic connection between the various police stations of the Metropolis, the employment of more horsemen in the force, and the necessity of engaging the services of four gentlemen as District Commanders.—Lord Randolph Churchill made an important speech to-day at Dartford, in which he vigorously expounded the policy of England, which he said was to be ever foremost in promoting the freedom of Nationalities. His Lord-

ship said that Germany and Austria who were formerly less sensitive now value political liberty. He rejoiced to find that the freedom and autonomy of the Balkans were the primary and vital object of Austria, who was assuming a foremost part in upholding the Treaty of Berlin. Some of the Powers, he said were contentious and aggressive, whilst others were peaceably disposed. England, however, if compelled to choose would certainly not depart from her traditional policy, and would sympathise and even support the Powers who seek European peace and the liberty of peoples. England's adhesion to her traditional policy would probably avert war, and this policy was to preserve the peace which was so essential to the Empire.

Sofia, 2nd: General Kaulbars in his tour in the provinces has been coldly received everywhere.

London, 3rd: Speaking at Dartford yesterday, Lord Randolph Churchill sketched a programme for the next Parliamentary Session.—It includes an effective *cloture* for the conduct of business in the House of Commons; an extensive concession of local government in the United Kingdom; and legislation with regard to Irish Land Reform in the direction of creating peasant proprietorship.—His Lordship believed that Mr. Parnell's agitation will fail, and the approaching winter will pass off quietly in Ireland, unless there is a wholesale repudiation of rent by the tenants in that country, and then the Government will execute the law at all costs. —The Chancellor of the Exchequer believed that the British trade was genuinely reviving, and, in conclusion of his speech, his Lordship said that the future of England depends upon upholding the coalition of the Unionist Liberals and the Conservatives, and the whole policy of the Government was subsidiary thereto.

Sofia, 3rd: The Regents have replied to General Kaulbars stating that they will comply with the demands of the Russian Government as far as the laws of Bulgaria will permit.

4th: An enormous meeting was held here to-day for the purpose of formally protesting against the demands made by the Russian Government respecting the elections and the release of the plotters. General Kaulbars, who was present, harangued the meeting, but was shouted down and eventually withdrew amid much tumult. Before doing so, however, he warned the meeting against disregarding the advice of the Russian Government.—General Kaulbars has now started on a tour through Bulgaria and Roumelia. Previous to his departure he notified to the Government that the elections to the Sobranje were illegal.

Vienna, 4th: Austria has suggested that a Conference be held to settle the Bulgarian Question, but Russia and Germany have declined to take any part in it.

Madrid, 4th: The rebels who took part in the late rising have been sentenced to death. The Spanish Cabinet has advised the Queen to pardon them.

London, 5th: Mr. Gladstone, in receiving a deputation offering him the freedom of the city of Cork and other towns, said that he continued public life in the hope of settling the Irish Question, and assured the deputation that the Irish cause will ultimately triumph, and he hoped the day was not distant.

St. Petersburgh, 5th: The Austro-Hungarian representative here, acting upon the instructions of his Government, has complained to the Russian Government against the conduct of General Kaulbars, the Russian Diplomatic Agent at Sophia.—The *Journal de St. Petersbourgh* in an article to-day ironically comments on Lord Randolph Churchill's speech at Dartford on Saturday last for the solicitude shown by his lordship towards the Balkan people, and hopes that he will co-operate in rescuing Bulgaria from a band of agitators who are abusing the power they possess in order to punish their political opponents for the purpose of securing a majority in the Grand Sobranji which will have to choose a new Prince for Bulgaria.

London, 6th: England favours the idea of the Austrian Government that a Conference be held for the settlement of the Bulgarian Question.

Rustchuk, 6th: General Kaulbars has ordered the Commandant here to release the plotters of the late revolution, at the same time offering him a reward for doing so.—The Commandant having consulted the troops in the garrison refused to carry out the order.

Shumla, 6th: The garrison of this place has inquired of the authorities at Sofia, whether the Provisional Government intended to make war against Russia owing to its disagreement with that country.—In its reply the Government has denied any such intention, and in the meantime, has condemned the conduct of the garrison for making the inquiry.

London, 7th: The Victorian Premier has proposed that the Australian Colonies will jointly contribute £20,000 towards the Indian and Colonial Institute. This amount is regarded as inadequate in London. News has been received that a volcanic eruption and earthquake have taken place at Tongas. Several villages have been destroyed, but the natives have escaped death by taking to flight.

WE SHOULD BLOT OUT DISEASE IN ITS EARLY STAGES.

THE disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and in fact the entire glandular system; and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions he will be able to determine whether he himself is one of the afflicted:—Have I distress, pain, or difficulty in breathing after eating? Is there a dull, heavy feeling attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky mucous gather about the gums and teeth in the mornings, accompanied by a disagreeable taste? In the tongue coated? Is there pain in the sides and back? Is there a fullness about the right side as if the liver were enlarging? Is there costiveness? Is there vertigo or dizziness when rising suddenly from an horizontal position? Are the secretions from the kidneys highly coloured, with a deposit after standing? Does food ferment soon after eating, accompanied by flatulence or belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advance stages the skin assumes a dirty, brownish appearance, and the hand and feet are covered by a cold, sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unvailing against the latter agonising disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipiency. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White, Limited, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system. Ask your chemist for Seigel's Curative Syrup.

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For Brindisi—Mr M A Rahmann, Mr M Yehya, Lady Gough, Capt H Guise, and Colonel White, R E

For Venice—Capt T G Selby

For Aden—Major and Mrs Hunter, C S I, and child, The Lord Bishop of Bombay and Rev C King

For Gibraltar—Mr Philip Diasby

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From Aden—Mr P E Slipp

Domestic Occurrences.

DEATHS.

DREW—October 2, at Barripur, the wife of the Rev. W. Drew, Missionary, S P G.

COLLETT—Oct. 3rd, at Guernsey, Channel Islands, suddenly, Mary, widow of the late A. B. Collett. (By telegram.)

Advertisements.

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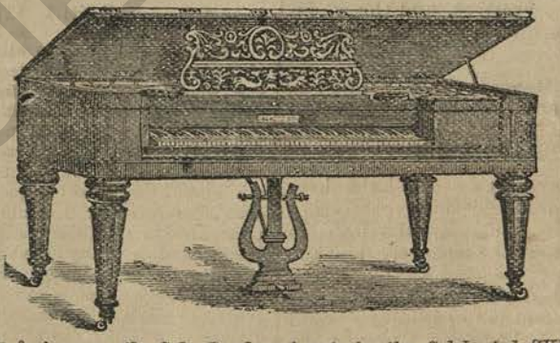

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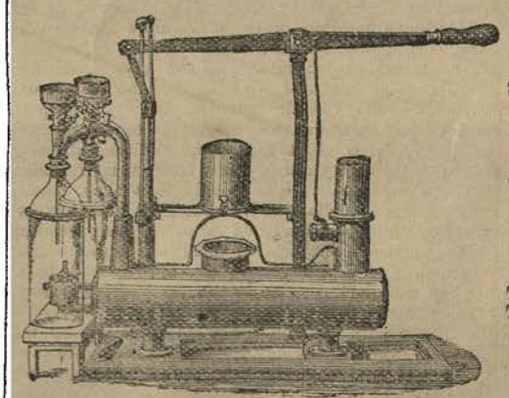

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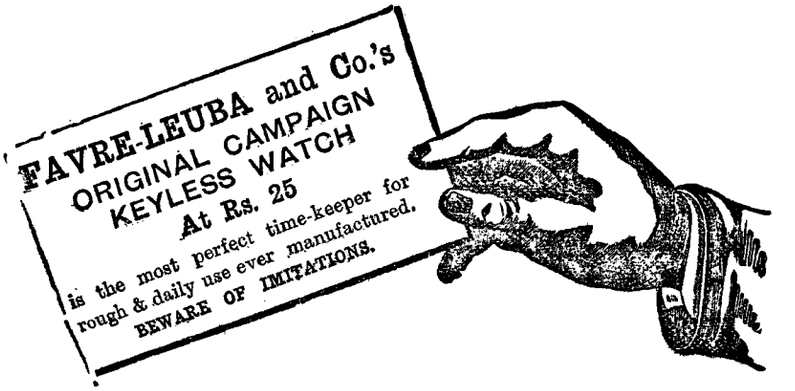
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